M 1636
Wednesday. July 30,1969
Boston
Group II

Mr. NYLAND: So there are some new people. It's always a difficult thing when there are new people together with older ones who have been in these groups for some time, so that sometimes for--if you make the accent on the new people then the older ones will say that is already what they know. And when it is too much to the older ones then the new ones don't know what you're talking about. So we'll have to divide it a little bit. Because the first criticism really doesn't hold water, because I think regarding the older people, they can hear about Work time and time again without really knowing it, but at least they listen to it and it goes into their mind and sometimes they make certain attempts, but in general, before it goes from the mind to that what may become their own, that is to the totality of a person, when it becomes an experience or when it is really entering into their level of being - it may take quite some time.

Very often the thoughts that you hear stay in your mind and many times it is for that reason that the thoughts are - you might call it 'checked-off' - by something that touches the mind and then it forms a recognition, or by association you remember something else, or you start to place it in a certain category with which you are familiar and as soon as you are

familiar with it you don't really think about it very much, unless afterwards you want to take such ideas apart again and look at them, but even then they still stay in your mind and how to bring them to the totality of yourself?

It only can be done of course that if such thoughts arouse in you a desire to become active in a certain way. The activity may be physical, that you act on a thought or that that what you receive as a thought strikes you as it might change your life or at least that you will do something with it because you feel that with ~~a~~ the thought it may be worthwhile to imitate it or to apply it in some way or other. And also it could go into your feeling, because the thought sometimes may be sufficiently deep, as the words have much more meaning than just words, and many times the concept that is aroused by ~~the~~ words or the thoughts that are talked about may start to affect you a little bit more emotionally. I say a little <u>bit</u> more emotionally because even then when it gets stuck in your feeling, that is the end of it. You say 'yes, it was nice and enjoyable and perhaps it would be nice to hear it ~~again~~ again' and for the time being you have a very good feeling about it and if someone would ask you a question about it, 'yes, that was interesting', but how deep does it really go?

When the thoughts come to a person they really have to have an effect, to some extent that it upsets you. When a thought is right for you; that is, when you want to take it in, when it may have a concept with which you are not so much familiar, but at least that it seems agreeable enough to listen to it

and that, as it were, you want to give the thought a home in your brain, then the question is what will happen to it? After some time you may have even forgotten it, and not forgotten that you don't remember it,you can recall it when someone else brings it up, but how long will it take before the thought is going to do a little bit more than just affect your brain or even affect your feeling?

Because most of our studies are simply to fill the mind and most of our enjoyments of a feeling kind - not necessarily emotional - of a feeling kind, that affect you and you like it or dislike it or agreeable or not, also start something in your solar plexus and you feel ~~them~~ them more or less elated, and sometimes elation can be expressed in a form of joy and you may even feel that you are lifted up, that it temporarily it has taken you away a little bit from the ~~earth~~ Earth and that maybe because of that kind of a feeling you may feel as if you are less attached.

But it lasts a very short time, because when the effect has run out you come down again to ~~earth~~ Earth and all you have is your memory. Of course it is possible that when a memory is still there and the thoughts and the feelings were deep enough that then you can recall it and bring it back either to your mind or you can even have an experience of an enjoyment. When you see a work of art it might affect you ~~athesthetically~~ aesthetically and maybe it is just enough to sit in front of a painting or a drawing and to be affected. And you can say even that you are then, at that one moment at least, a better kind of a

person who enjoys that kind of aesthetic value.

The question is always: how much bread does it buy? What is the real use and I think we have to make a distinction between that what is useful and what one receives by means of the mind and by means of your feeling. That is, translated in some way in which you would become active. The imitation of something you read about someone else might really create in you a desire to do similar things. It may be that the enjoyment of a book or any kind of form of admiration of nature or the kind of experience that you might have which you put in words, that then in recalling them you bring about again the same kind of feeling and you may for a moment have an experience of that feeling even if you might say it is second-hand because it is not direct - it's a little indirect - but it's still your own, that then in the reliving it; that is, sometimes when the feeling is deep enough as if it happens yesterday.

But still it is feeling and it does not necessarily mean that you will be changed permanently. When you have an experience that actually will change you in such a way that you will never forget it, then I would say that the value is really worthwhile. Because then it starts to affect your character. And it is interesting if one wants to look at what one has received in one's life and what actually has had a meaning and which meaning is still there, so that for yourself your life is changed because you have had that kind of experience with your mind and your feeling. So one can say that as a receiving apparatus in which the organs of your feeling and your mind

are functioning, that something will take place when there are that kind of impressions on you and you digest them and then you might say I will [redacted] become better because I have looked at Michelangelo and I was aesthetically affected.

Does it help you for yourself to become the kind of man that you should be on Earth, or will it help you to withdraw and to have a little world all by yourself in which such impressions belong and that then you separate certain things out in which you then, when you live in your daily life, you keep that quite separate and whenever you want to think about it you go off somewhere so as not to be disturbed by daily life and you set it apart and it is every once in a while as if that kind of experience is for you so lovely and beautiful that you don't want to disturb it in the presence of other people and that maybe you don't even want to talk about it because it is something that has affected you and you're afraid that if you put it in words that it will do harm or if you want to mention it to others that you have a fear that they will not understand it.

To some extent this is quite right, that one develops in that way, but you see, it makes a person really two-fold, something that he keeps to himself and that will affect his life only at times and the other, which is his daily living where he has contact with people much more mundane, much more on the surface, much more what has to be done because it is forced on one which of course considers oneself as an ordinary human being, having to fullfill certain tasks, but the value of that kind of living for oneself is really very small and at

most it may give you an ability in life to become independent and to have a profession or to make some money or to teach or even to write, but that what is really your own and what is touched, in the sense of aesthetics or philosophy or science, never comes far enough to be created in oneself, to be used for oneself in the sense that it starts to affect the totality of your life.

That we--that's the reason we talk about Work, because Work as Gurdjieff tries to explain it and in what we can read of the different things that he has written, of which ALL AND EVERYTHING is the most important book, and there is really only one book because all the different interpretations, including Ouspensky, don't touch at all what Work means. At most it is a little theoretical description of certain things and on the other side it is a little bit too much personal relationships and experiences as a result of being in contact with Gurdjieff, but as far as the description of Work is concerned, there is very little of it and there is really no depth in any of them, and particularly there is no depth in Ouspensky because it is mostly a mental quality, sometimes very enjoyable, but it doesn't help you.

When I say it doesn't help you, I mean by that, it doesn't help you in your daily life and if we spend conservatively 80% of our life on Earth in this particular kind of world and in this civilization - if we spend that much time living - I would simply say superficially - and being able to get along with each other and of course making adjustments in any

kind of a relationship that we might have, it doesn't involve us and there is very little touched of the depth or even what one would call an inner development. Sometimes psychologically it is a little upsetting because it may be even confusing, but that what really a man wishes is what he is totally and to be able to be harmonious in that totality and not to have just one little part or even a big part devoted to ordinary affairs which have very little meaning and only 20% to that what really counts and for which he has not much material and only that what he occasionally needs or happens to feel or sometimes what is being told and it is not really a part of him because he can not live the life of Schopenhauer.

It is beautiful sometimes to read about what they are. You can even sympathize. You can imagine yourself to be Beethovan and to see what it would be if you were deaf and if you still would have to create and compose and that in that Beethovan could find himself. Or Wagner, or Mozart, or any of the artists. Leonardo da Vinci. But you see, what is it for us, ordinary human beings who have an ordinary life to live and who are not geni, who are not exceptional, who don't have a brain that is over-brilliant and who don't have primarily artistic qualities which are lasting and could even--could--could become classical.

So we are as ordinary persons very much up against it. We are over-fed by a great many things which have not much value and which, after some time, quite definitely can be considered like d--like sawdust, ballaste in your brain which has been put

in there for certain reasons and sometimes quite definite reasons, educationally or the way we happen to live in--in contact with other people, or that sometimes it is necessary to give it out again in order to communicate it to others or perhaps to make them feel certain things that have made you feel, but your private life remains your own and there is very little that you dare to say about it because it is a relation between you and your ~~inner~~ inner Life and if you are religious you ~~call~~ call that your God, whatever it is that is God for you or that might even be described as your Conscience or that what really would make the conduct of your life worthwhile.

When one says you can't take it with you, of course we mean that what is ordinary life on Earth. And it is of course true when one dies, what happens to the thoughts or all the different concepts that one has or that what is a feeling, even aesthetically, even if it is made as a creation in an artistic sense - created for what? The people afterwards to look at it and to be aghast how marvelous you were and that then it's put in a museum and that even after you die you have still a little publicity and that your name will be mentioned in awe?

And perhaps you don't know anything about it because after death where is a person going, if anything is going? Is it really true that a man is looking for ~~permanency~~ permanency? I think it's a very important question because as far as the Earth is concerned and as far as one's lifetime now living and, after

a little while, dying, there is this particular lifespan in which he has to put all his talents on the table and he has to learn to develop it and perhaps he feels a responsibility because he has a mind that ought to function and the responsibility is for him not professionally, not to be able to make a living, because that, I think, is very minor. It ~~amy~~ may be that a man finds in relationships a satisfaction, at least for some time, and that perhaps in helping others he will find that something of himself can be communicated and which again in any kind of a form of educational value could help a person to become clear about certain concepts.

But again, exactly the same problem exists for that person that exists for all of us: is that really the aim and is that the end? Is that all there is to it in this life and should we consider this particular life as just one life between birth and death, and after death, what? And philosophically thinking about that, what is it that really could remain if one is interested in permanency and maybe one isn't and maybe it is not necessary, because one can be, to a certain extent at least, completely satisfied by living a so-called good life on Earth, by being kind, trustworthy, honest as much as one can and perhaps even then helping and be a good man. And perhaps even in that direction to create certain things for posterity and with the best of intentions, without a desire even to be admired, but simply because one feels that something has to be expressed, and if that's the case then it has to be expressed in a certain kind of a form and it may be in a philosophical treatise or it may be in a scientific development

in which something like energy coming from the mind and putting together certain things in an unusual way that there is an actual creation of something that has not existed before and that because of that it may be useful to people in general and for oneself in having created it; it might even give a satisfaction of having spent one's life well.

And that is really the problem I think that one has to face first regarding this kind of Work, because if one is satisfied that after some time one will find a road towards one's own development in kindness and becoming a good man on Earth and considering that as a finality, as that will end when one dies, and not wishing to consider any more what may be after that or that even the concepts which have to do with a certain kind of infinity which we don't know, or eternity, which we don't know either, or that what we say by universe or perhaps God in the general--most general sense; or to turn it within oneself that one says 'what is there within myself that is more worthwhile' and I consider that what of course what I do in ordinary life not very much worthwhile, unless I could perhaps put into that, what I'm doing, something of my own.

And again I face this question: what is my own? I can say that I'm alive and that there is a form of life which is expressed through me and that will take all kind of forms in my behavior of course, as a personality, in that what I'm doing, in that what I'm saying, also in the way ~~that~~ I can ~~can~~ be helpful, in the way I have thoughts about others, in the way I feel that I have a responsibility towards them, and that that what I say and that what I feel should be on a certain level as high as I can reach and whatever it is that I now

want as an aim that then in that what I now manifest I would like to put something else in and not just a form and that then when I look at this, myself as a person behaving on Earth, walking around in daily life, not when I sit in an ivory tower, but when I'm in contact with all kinds of people, then I say it is extremely difficult to hold on to that what is the reality of myself.

So that the value of a person is not so much determined by that what he thinks and what he feels. It is determined by what he actually is and that what he is - his ism - that is, he himself, his being, will have to manifest in a certain way in which of course his mind and his feeling will be the motivating force. And to some extent of course his body will have something to say about it because many times we do behave as a result of the condition of our physical body. But that then the totality of what one is is a result of what is one's being and at what level is this being.

And about that one can think a great deal, because if I want to take ones--myself as an example, each person for himself, thinking about himself as he is and realizing that he is not always the same and that many times he has extremely good intentions and he cannot fullfill them, that he feels that he is limited and that even if he has thoughts he cannot always express them and even if he is artistically inclined and tries to create, he cannot put enough life in it.

And sometimes he's ready then to give up, because he doesn't know how to overbridge it and one can say I withdraw still

more and more and I become a hermit and I go up in the mountains and I sit and I write a book and when I'm there the thoughts will come and when the thoughts are put in words and formulated correctly - perhaps even I could write poetry. But what will I actually write about? And to what extent can I claim that that what I have experienced is more or less universal or at least could be of value to someone else who may be slightly different from the way I am? And I can see that maybe I would like to express myself just for the sake of expressing, just for the sake only of giving expression to a form of my life in whichever form it is then is taking place and that maybe in such simplicity of doing all kinds of menial tasks, I wouldn't say with a smile, but I do it because my Conscience will allow me to behave in that way without critisizing myself.

Perhaps this is the kind of life that many people would wish to ~~build~~ live and that their interest that what will happen will happen hereafter or the concept of heaven or that what may be even described as possibilities of a spiritual world, have no particular appeal, but that what does appeal to them is their emotional state and that what is ~~is~~ his inner Life and that what is the reality of himself, and that if he keeps on thinking and is not too easily distracted or perhaps, not too soon too lazy, that his interest being once aroused will continue to make him alive, he will then start to question all kind of conditions under which he happens to live and with which he cannot agree and he can then become cynical or perhaps over-critical or even disagreeable in the--for the surroundings, and perhaps even

irritable.

What it is that a man is as a type, the way he has been brought up, the way he set out astrologically, whatever his horoscope may have been, whatever his father and mother have been, whatever he has taken from them biologically, whatever it was when he was born or conceived, the condition of the surrounding) and in which he of course on Earth lived, influenced by the Sun and the planets and other constellations outside of our solar system - has it all a meaning? And then when he lives his life and accumulates a great many data and also such data which are received in accordance with what a man can receive, to what he is open and where he will close up. Then there is a totality of a man as he is then and the question ~~about the depth of oneself~~ comes up again: is that the end of his life?

There is no question about the depth of oneself. Of course there are superficial things. One also knows values when one ponders. One actually starts at times to weigh the validity. Sometimes one even dares to consider the truthfulness. One wants something for oneself - and dependent entirely now on how much life there is left and it will continue to bring about a certain state in oneself - only to that extent will I be interested as I grow older into whatever may be a further development or an uncovering of potentialites which have not been as yet actualized. And that becomes a very important question, because as I live and I adapt myself to conditions as they are and they become more or less toler--tolerable, I will start to take on a certain form corresponding to that what are the surroundings in which I happen to be, and as I grow older I will probably become a little narrower, but also

there is a chance I will be a little bit more smug unless I continue to suffer in such a way and blaming then conditions because they were always against me or maybe because my Saturn happened to be in a certain place.

Whatever it is that one considers oneself to be and whatever one considers other people to be, the question that concerns oneself of course most is what am I within myself and is that what is within myself even worthwhile? How much do I live on the surface and how much satisfaction do I derive from it and even if certain things affect me a little deeper, do I brush it away? I don't want to think too much because it may disturb me and I really don't want disturbance. I don't want too much work. I want to have things a little easier and it is logical that I, you might say, even deserve it, when one spends one's life doing the best one can and then after some time perhaps even accomplishes something that is called a position in life from where then one looks at one's life as the past and considers the place where one is and then becomes dependent on the particular appreciation of others or the wish to behave in such a way that other people will like one because one does not want friction and I always, if I can manage, will try to follow the line of least resistance and naturally it will increase my laziness.

So we're talking only about people who want to remain alive and for whom life is not as yet satisfied, in whom there is a desire that something could be done with that what they feel and that even ordinary expressions in the direction I indicated

of science or philosophy or art do not have that kind of a satisfaction for myself that I say that for me is absolute or ~~gives~~ it is me truth. Out of that I leave out simply religion, because that we consider in our private life only. All other forms of religion that belong to a church or confessing a doctrine or even a dogma, even the appearances on Sunday and that what one claims with one's words, many times we all know that, are empty and hollow. When I talk about sincerity it is to put to practice that what I know and in the light of that what I wish to become. I have to have for myself a certain aim and if the aim is fairly easily satisfied or that it is concerned with the affairs of the earth and in finding for myself a certain place, perhaps ~~of my~~ (admired) or not, but, in any event, satisfying enough so that I don't have to do too much anymore, then of course I will die like that.

We make a distinction between people who are not satisfied and will not easily be satisfied, in whom there is something left that they feel is not as yet full-grown; That they believe that there is a possibility of a further growth - evolution one calls it - and quite definitely it has nothing to do with the stature of a man and it has very little to do with the level of his being on Earth, but it must have something to do with the condition of his ~~inner~~ inner life. And that therefore, whenever I wish to put something in that what I now express and the way I wish to live, I want to be as a man, for my own satisfaction, a man who is in equilibrium and that the aim for a person should be that at any one time, under any kind of a condition, in ~~whatever~~ whichever state he may be, or others may be who will affect him,

that he then will know, and for sure, be able to explain even to himself, why he has to act the way he is doing and understanding the situation sufficiently well that that what he chooses to do is in agreement with that what is actually needed.

This kind of a description of a man of course is a little bit more unusual. Because where will one find a person who, under any conditions, still can remain a man? And this is now a question which belongs to an application of everything one knows, and whichever way one has received that kind of a knowledge, in the application of that what is one's daily life and not life as a man away from the rest of humanity. Because if that were the solution or the purpose, each person should have been born on an uninhabited island. But apparently we're not and we happen to live together, sometimes a little too crowded and, perhaps because of certain conditions over which we have not much control, economically not entirely correct and all that may be the causes of many other things which make people suffer in poverty or not having enough to live on or not even being able, with the best of intentions, to cultivate that what they should have for food. But those are different kind of a conditions because they belong to sociological--sociological developments, economics and sometimes politics, but we're not talking about that.

There's a great deal of suffering on the Earth and in humanity, and it is still questionable: was that the original purpose of mankind? When mankind found himself on the earth and multiplying and unfortunately creating conditions for which he was

responsible but in his ignorance not knowing what was involved. And that therefore the question for oneself ~~is~~ with all the knowledge and all the feeling, whatever one has and whatever one now is using in the manifestations of oneself, it is then that question: how ~~much~~ much of oneself can be in that and then it is a big question: how much can remain permanent? Because I have to ask that. Is anything in me permanent? Is it just because I happen to be on Earth and is that the condition, being on Earth and representing at the present time on Earth a form of life? To what extent am I responsible for that life when I find myself having been born, and surely not with ~~a~~ my consent, that at a certain time that I want to take that responsibility and protect it and to make the best of it and to utilize it and even, you might say, to develop it, or rather to use the life force for development of oneself in certain directions satisfactory to the Earth, satisfactory to me, satisfactory to Mother Nature and that I call then a life well-spent".

But is life actually spent? All it does is to become manifested in behavior forms and in the functions of certain organs of my body. But is that the end of that life? When in the beginning there is apparently tremendous quantity, over-abundance and towards the end of ~~one's~~ one's life a little less. But we were talking about the continuation of the wish for living and where does that wish come from and if it is there, what can it use as life again and again?

And when one says evolution, one must have a meaning for that,

because it must mean the continuation of life, not in the form of a human being. Religiously of course one says he has to continue as a Soul, and that whatever it is that one has as a concept of heaven, or whatever might happen to be the condition hereafter, or what happens to the life force which is now in a man and when the body dies does that stay or is it still in a certain way existing; and whatever esoteric knowledge that one reads about and thinks about and every once in a while ponders and receives in the pondering a certain concept which must be more satisfactory to oneself than just not considering it, that the questions will constantly remain for a man who is alive that he wishes to answer that kind of a question which concerns him to such an extent that even at times he doesn't wish to die because he has not as yet solved the problem of his life.

Man should be a question mark, constantly trying to find out the aim and the reason for his existence and he should utilize quite logically that what has been given to him on Earth and what he now finds himself with and in that sense he cannot withdraw because that was not the way he was born, or for that reason he was not born, and neither can he end his life because life means for a man the form in which that life has been poured at this conception and for which, in the responsibility, he just cannot take and kill the form and then expect life to continue. Whatever it is that one has as a task in life, that becomes quite serious, because why should there even be that kind of a task, particularly because I'm not responsible

for being on Earth. There is always a point in a man's life when he has to consider that kind of a question and when the question then has to ~~consider~~ be answered either by yes or by no. There is no in-between. There is no wishy-washy business. I take my life for whatever it is and I will remain responsible the same way as when I'm threatened I protect myself, if someone wants to hit me, automatically, instinctively I lift my arm, I protect my head. When I want to swim, I don't want to drown. I will gasp for breath as long as I possibly can in order to maintain this life in this form and on that is based a responsibility in the first place of protection of my physical body. And extending this now, I must become responsible for that what has been given or what has been developed. I can call it talents and I'm not allowed, not because the Bible says so in one of the parables, but I, for myself, cannot believe in the necessity of burying it. And whatever it is that I feel as vanity of myself that I have to utilize everything that is, for me, as it were, given to me temporarily, for which I then have become a responsible person, that then when I die, having tried and having perhaps even succeeded, something in me is not willing to give it up and that is quite logical.

What is it that I don't want to give up? It's the realization of myself at times that I'm alive. What ~~is~~ it is, that is, I call it, life; it is not life in a little form of a cell functioning in my body. There is something that is emotionally touchable when I experience ~~There is~~ something that takes my breath away, that I say this is the kind of a moment I will never forget. In both cases, my feeling and my mind do not function and at the same time there is an experience of an existence and that existence for me is the fact that life is in me and perhaps at such a time

a little bit more concentrated and if that could be uncovered and if actually I could understand what ~~it is~~ it is or what is required of that, then I would come closer to the solving of certain questions which have to do with my life on Earth.

So it is not a question now of a philosophy which skirts around it and describes all kinds of beautiful systems which in the long run I ~~cannot~~ cannot apply to myself even if I become famous, and I can quote from Fichte and Kant and anyone that happens to have a name. I cannot as yet live in the shoes of any kind of an artist. I can be jealous and I can wish that I were a scientist. There is only one thing I could wish, that is to become a religious man, because that what is common to all of us is that kind of life and when it is deeply touched, I even call it God, for me, at that moment, because I realize that it exists without my form.

That kind of a distinction has to be understood very well, because as long as you will consider the form, the substitute of life, you will bark up the wrong tree. Life is in the form, but the form is not life. That what is form can become enlivened. That what is life is a force and the totality of all life existing in organic kingdom - plants and animals and human beings - belonging to something that exists also in some kind of a form, different from the earth, but it exists in the totality of the universe and it takes form as an expression of laws which apparently, somehow or other, are related and because of the movements of that what I now call simply heavenly bodies and for which in astronomy I find names and I want to dis-

cover and even go to the Moon to try to find out what is there. All of that is with the best of intentions to describe life in some kind of a form.

When I become interested in biology and I study what is life, I want to try to make it, because if that kind of a riddle could be solved, I would solve my own riddle and if it were possible for man to create life on Earth and to solve the problem of the origin of life on Earth, then of course he would be master, and this is really the aim, for man in that sense, to become like God and ~~then~~ then, as it were, to take over the government of what is now life on Earth.

Such terms of course belong to certain forms of religion. They don't belong to spiritual values as such. They don't belong to the kind of knowledge and understanding which does not require words. They belong really to that what is not written or what is in-between the lines ~~sometimes overjoyed~~ or that what is meant by the sigh without a word being expressed. It is that what a man, when he is sometimes up against it or sometimes overjoyed and not knowing himself, that he then loses himself in the totality of the universe. It is really that kind of an experience that every once in a while one wishes to talk about because it will give for a man the possibility of furthering this kind of a wish of understanding the aim of himself and then when he can get a little closer to it or can uncover certain things that he never has thought about before or that then, to some extent

at least, will fall in place and give him perspective that then, going down again and coming back to Earth, that then in his life on Earth he will uncover the same principle.

I call it now a life-giving principle and it is simply that what is alive in a man. Gurdjieff calls that Magnetic Center. It is a central place and it is magnetic because it attracts to it all other forms of life. And the question why humanity happens to be on Earth and the question for myself why I happen to breathe is not that easily solved. Because if I say that life is eternity, I cannot understand why it should be manifested in a form, and I always will have that kind of a difficulty of considering the totality of all things as existing as absolute values and next to that put the Earth with all the different people alive as they are and wishing to continue to live and even to live longer than they are allowed to.

Why is the form necessary? I can philosophize enough about it and simply say that on Earth it happens to be that case because the Earth is so far removed from the center of the universe. But even when I say the center of the universe it is idiotic because if the universe is omnipresent there is no center. So I cannot say that either that what exists within me is everything that ever can exist everywhere and always, or I don't exist at all and everything becomes an hallucination.

For the time being, that is the pragmatic value only. For the time being, it is a working hypothesis. It will not be axiomatic until all forms have disappeared. It will remain in

existence as an hypothesis with which I can work and then on the basis of that I will have to take or perhaps even then assume that that what are the forms are only crystalizations of a certain kind, at a certain place, where such crystalizations have a very definite meaning for that place and where there is a function that has to be fullfilled as a result of being in that place. And one of the places is Earth. Because in the universe, the Earth has a place, remote as it may be, and small, of course, as it is, and man as he is, infinitesimal, compared to that what are distances measured in light years. But when there is no center I can place this center everywhere and then the problem becomes a little easier and is not entirely pragmatic, because then there is a creation within myself of a possibility of that what could satisfy my mind and it could then in that creation give me a certain form of guidance through this life understanding the way I happen to behave for whatever reason it happens to be, that then I can assume that someday, somehow or other, there will be a separation between Life as Life is in eternity and that what I am as life on this Earth.

The problem with Work on oneself is simply based on the hope that ultimately a man could become free. Naturally it is the assumption then that he knows that he is bound. And again when that kind of a question comes up and you doubt it, it's far better not to believe that he is bound. Because with that kind of an assumption you can live very happily and if you have no particular trouble, your level of your being is

quite low. But if you want to be honest, you know - you know very well - how bound you are and that what binds you is your manifestations, the way you express yourself. Binding simply means that I am identified with what I am - I am also identified with that what I do and what I project to the outside world. I remain identified with the impression I create on others. I am identified in relationships with other people. I am myself completely partial for anything that I do and that what I, at times, that is, when I think, when this what I call my personality, I, starts to consider the questions of what I am, then of course I like myself in certain ways and when there happen to be certain experiences or definitely data about myself, facts which I don't like, I want to explain them or perhaps rationalize. At least I will soften the blow when anything ~~which~~ that is disagreeable to me happens to come above my horizon.

And if I look at my life now from this standpoint, what is it that I am as a man, and ~~when~~ then one says he is bound and for that reason his attempts should be to become free, I first have to know, and I must know it for sure, that is, I have to understand it with all of my being, that I <u>am</u> bound. Because if I still believe that there is a possibility that at times if I just continue to live that someday I will be free, then I think I misunderstand what I am. Naturally I will be free when my body dies the--because there won't be any manifestations anymore. I will be free if there is no life in my manifestations, and this immediately will give the solution to that kind of a problem. Because when is the possibility there that that

what is my manifestation is free from life? Again philosophically, it ~~was~~ only can exist in the presence of something which then gets an impression of me, simply as this form happens to be, without describing it. In that sense then, if ( ) that kind of observation could take place and if that kind of a fact could be given to me, it would be the reality of my existence, without the form or describing it and then it, that is, the manifestation being dead to me, I would not have a like or a dislike. I could accept myself as I am.

And this is really the problem of Work, because I wish now to find certain things in my life which I can depend on because they are free. I cannot depend on anything that is bound because if they, these bondages, are like strings, there is ~~a~~ something that probably will pull them in one direction or another, or if the string already has been crystalized so much, that ~~like~~ what is the result on me is that I'm not flexible.

And how then could I become a man, when the definition of a man is that he ought to be able to adapt himself to the conditions as he finds them, without any wish to change the conditions, that he would have the ability to be able to understand them and then to act in accordance with that what is required by the conditions. Of course it -

you must warn me (concerning the tape)-

--if I believe that the conditions are dependent on me; if I believe that I can create all conditions; if I believe that that what I am is a result of that what I have thought and felt; if I think that at any

one time I have done whatever was required of me in the best way I could; if I start to believe in myself as being a unity in which there is no conflict and as a result of that, whatever I am doing is always homogeneous; if I honestly think that, I am a fool, because then I don't understand what I am and I've never looked at myself in honesty but I've always tried to remain hypocritical and assume that certain things were not the way they sometimes presented themselves to me.

What is required in Work of course is to be honest with oneself) and the greatest difficulty is that something could develop in one which could actually observe me as I am and accept me as I am and would not be interested even in changing me or liking or disliking me, but that what I now call an 'I', which could be created as a result of a wish of myself, would then have that kind of a function of furnishing me with data about myself which are truthful, and it is of course the truth that will set me free, because about the truth there is no further question. So why should there be bondage? I'm always bound by conflict. I'm not bound by that what exists without opposite and it is question of truth and lying. Lie is not in existence. It simply is not a truth. In itself it has no validity, than only, it is an absence of something the same way as emptiness has no validity because it is just devoid of material.

So when I try to Work, I want to create something that is going to be of help. I want to endow it with a possibility of actually giving me facts of my life as it is in my manifesta-

tion. I want to make sure that that what I receive as the truth is really the truth and nothing else. I want to make sure that that what is 'I' doing in observing is a function of my intellect in its purest form possible, only giving me facts as facts are sometimes connected but not interpreted and not associated with previous facts and not liked by the entry of that what I feel about it and that in general there should not be any conflict between my mind and my feeling.

That would be on the road of becoming much more a whole man, because as soon as that what is a conflict now, and I know this well enough how often I feel certain things where my mind says with reason that it isn't right and that sometimes even my body enters with its own wishes and then the mind has nothing to say and the feeling just hangs on a little bit or perhaps will follow that what is suitable and agreeable for the body. That is not the picture of a man as he should be. It just happens to be a little part of him. And maybe even his most important part of his mind is not there. But when one starts with 'I' as a creation, as a result of a wish to have something that is independent of me, that then in that creation this 'I' could function and collect for me data about myself and then I would have real self-knowledge.

It is not necessary to talk too much about this. You can read about it. What we talked about was simply the perspective of a man's life so that when he starts to live and is in earnest and he wants to find out why, that the answer to such questions have to be considered and that the only direction

in which he will find an answer is by entering into himself and to find within himself his inner Life, more and more becoming essential and more and more becoming free from the surface and more finding within this essential quality that what could become objective. Because Objectivity will set me free from my subjectivity and the only time that what is subjective is set free is when the body dies and life withdraws within that what still could remain in existence, without the form of the body.

To what extent do you want to continue to think about the religious applications of that what is the meaning of these ideas as a conduct for your life, so that finally you discover that that what is really necessary for you is to find out first what you are before you know what you could do about it, and that there is a great deal to be wished, because that what you are you have absolutely no idea, since that what you think you are is quite different, and that at times when you can be extremely honest, or at times when there is a realization of something of you existing without your mind or your feeling being active, that then that kind of a truth stares you in your face and you can't believe it, that that is you.

That is why Work at times is extremely difficult because you don't want to uncover really what is true. We have lived all our lives covering it up, protective coatings of our civilization, adaptations to conditions as we found them, without the emphasis on that what is Life and the requirements of Life developing. By being satisfied with the appearance of oneself

as a personality and living on this Earth and being influenced by the laws of the Earth which emphasizes for a man his body, and not being able to live where the Sun is, which, for a man, is his inner Essence. And the road to that, it may lead through the planets, which for a man in his own little solar system of that what is his own world, are his emotions. The planets for a man could become stepping-stones towards going to the Sun, and that is why that what is essentially useful to him is his essential quality of his emotional life, and we are extremely poor in our emotions. We have a little bit of feeling for each other, but usually it's a feeling, usually it's a feeling that satisfies us and is very often centered around our own selfishness. And every once in a while when you can call it altruism, it is still quite doubtful if it includes very much more than just to give without wishing any return.

It is not only doubtful about that, it's also doubtful that it isn't love. And if love is needed, if that what I should feel for mankind as a whole and if I wish to start with those that are near and dear to me, what is it that I understand by loving them? To what extent do I, in loving them, try to create conditions for them so that they can grow, that they can develop, that they can evolve? The conditions which are needed for them is to give them an understanding of life, and to see that that what then starts to grow in them is not a result of me pushing them, but me wishing, almost you might say, to pull them up, to attract them, and that what is needed for me to show in my love for them, is the reality of my own Magnetic Center.

This kind of form of love does not wish a repayment. Loving and that kind of giving, that kind of presenting to someone does not require that I receive something in return. I just give because I love, even if the love is not rewarded, even if there is no return love. I love the song of a bird. It is not that the bird gives it to me. The bird sings because it must, but I love it and I wished that I could create conditions in which the bird could sing for ever and ever. When the Sun shines, it is not consideration for me, even if I get warm. It is because the Sun is compelled to do what it has to do with it's life.

Work on oneself begins with this realization of the necessity of filling an empty space, realizing that that what is not as yet finished could be finished or evolve to a higher level of being. It continues in Working, in creating certain substances of a different kind, which will help to decrystallize that what I am subjectively, and changing over, as a form of conversion, such energies for an objective world, which, when it starts to affect me, will create for me, from my personality, an individual, and it will end by a form of devotion so that that what I wish in my life becomes a compelling influence for the maintenance and also for the wish to understand more of this life as I see it now in a very limited sense, and that gradually my eyes will be open to the potentialities and the creation of that what would make the actuality of that potentiality, and that for me, that what is my life, may continue in eternity through all kind of forms as required by the

laws of my Karma; but at the same time, in the creation of that what I call 'I' and which I simply endow with properties which in my limited wisdom I attribute to God, hoping that then this 'I' will become present to me and in that presence will have benevolence to wish to help me to grow away from the unconcious state, and to help this personality to develop a Consciousness and a Conscience, because that should be the aim of a man, to be conscientious in his life, really to know the value and to act as a man should act, to live regarding others in such a way that they will be affected, even to the extent of an atmosphere that one knows one is in the presence of something, I call it now out of this world, but quite definitely not limited to the little world of my special kind of interest; but that that what must take place has to do with me in ordinary life, day after day, experiencing, at times, realizations of my unconcious state and in that state that something is born as a wish to apply that what I know in order to reach the understanding of Objectivity and that that I must do when I live and not when I withdraw, when I'm in the midst of activity, to discover that what is beyond it, that I want in this life to become concious by the utilization of being able to observe that what is me as manifestation in whatever state of unconciousness this body happens to be, that in the acceptance of that what is, something is formed in me that could become more permanent.

You see, you can call this applied philosophy, you can call it a religion, you can call it science for your Soul, you can

call it that what you wish to build, that what you wish to do with your life, that what you wish to understand first what you are and then to find an aim, an aim during the day, an aim for the rest of your life, an aim that even could become universal, an aim that has of course, in its own mind, that what could become fused with the totality of omniscience. That would be the force of one's will in relation to that what is omnipotent. It is that what man, in reality, when he is by himself and when there is no further reason to be hypocritical regarding the outside world, when he can reach the place of his inner, inner chamber, when he's not even in the temple of his beliefs and when he is not even in that what may be the sanctum for those who are already a little angelic and can behave as priests, but that for himself within himself, that what is the inner, inner sanctum is the only place where his Magnetic Center can reveal to him what is God in his nature.

If you want to Work you read, so that you are clear what to do and then you do. If you really are serious about finding out, there is a way of finding out. You don't have to go to all kind of other little - sometimes I call it nonsensical, because it doesn't give you enough to eat. It satisfies just a little bit of yourself, either psychologically or sometimes it is amusing or sometimes perhaps even touches you more or less or sometimes even says that the world is suffering and it is too bad we are here, without giving you anything. They give you stones; you want bread to eat. You want to be able to have food that you can digest, so that then in

the digesting, something can be built, because that is the reason for being fed, not only to maintain yourself, but to be able to grow.

I wish you would make Groups that really are alive. I say this now to Boston - a Group II in which you talk about Work as you try to apply it during the week. Your experiences, to wish to formulate them, to see what can be done that you would have attendence week after week and actually become serious about this kind of Work and that you're not going to divert your attention constantly by following this and that and soforth, whatever may be publisized. There is one criterion what is it in your life tomorrow morning?

What can it help you when you have to talk to your children, to your friends, when you have to do work at your office, when you have to do whatever professionally you're engaged in, that there is something of you that remains within you as a solidity, that that what you are as a man within can at times come out and be expressed without losing yourself, so that you as a man could become reliable and trustworthy and be a friend when a friend is needed and be strong when strength is required, and to be soft, flexible, understanding, tender, whenever that may be the proper attitude.

How can a man be? What is it that is your aim? What do you expect to become? What are you living for? What do you really wish? Young or old as you are, it doesn't make any difference, as long as you can remain alive. And if actually you want to

be sincere about your life, then don't waste too much time on all kind of nonsense and talk, talk, talk all the time, but start doing something, day after day, even if little tasks, because you realize that the time is short. It'll be shorter and shorter, and there is no particular threat that is necessary to tell you that you will die because you know it, only you don't want to think about it.

But if you really want to find out what is the value of Gurdjieff, if you really want to Work, if you really want to come and spend some time, then come and make a Group - really correspond to your wish. If your wish indicates that you're empty, your question will require an answer that at least can partly fill you, so that you can go home encouraged and that you then during the next couple of days can remember what was talked about of value in your life and not just be effaced and dropped off the blackboard like a piece of chalk, just for a little while writing your name and then after some time even that is forgotten.

It's up to you. It's up to your Conscience, and I hope that someday you will be able to make a Soul because a Soul for you can be permanent.

Goodnight.

END TAPE

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